ΕΥΧΑΡΙΣΤΙΑ:

OR A

Grateful Acknowledgment

UNTO

HEAVEN,

For the Happy Discovery of the

Late Horrid Plot:

WITH

Some brief and yet plain remarques upon that Hellish CONSPIRACY.

DELIVERED

In a discours unto a Country Auditory upon *September IX.* 1683.

BEING

A Day of Publique and Solemn Thanksgiving Appointed by Authority for the said Wonderful and Blessed DELIVERANC.

By a Country Parson.

LONDON,
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ERRATA, disturbing the sense.

PAge 10. *Line* 24. *dele* and, *in the same line after* for, *add* and, *p.* 14. *l.* 22. *for* Observations, *r.* Obsecrations. *p.* 16. *l.* 25. *for* heat, *r.* he at. *p.* 17. *l.* 10. *for* It is not halting between God and *Baal*, this it is the Bowing the Knee unto both, *read it thus pointed*; It is not halting between God and *Baal*, this; it is the Bowing the Knee unto both; *p.* 18. *l.* 15. *After* If, *add* I. *p.* 26. *l.* 1. *after the word secure*, *add* us; *l.* 31. *for* terming, *r.* teeming. *p.* 27. *l.* 12. *after the word* Ninth *add* of; *l.* 15. *after the word* Ninth *add* of.

Pſalm. LXXIII. *ver.* 1.

Truly God is good unto Iſrael, even unto ſuch as are of a clean Heart.

NOtwithſtanding unto pious Men do frequently occurr great Impediments in their way unto future Happineſs, yet nothing (uſually) is more hazardous then an uninterrupted Affluenc of outward things, for as when it falls upon themſelvs it is ready to ſlacken the Reins of duty, ſo when it lights upon thoſe whoſe Opinions and Practices declare them Prophane and Debauch't, whoſe wickedneſſes meet with a ſucceſs ſutable unto their deſires, then it ſtrikes deep, and commonly raiſes thoſe ſtorms in Religion which are not eaſily calmed, and ſhakes that very foundation which the Religious Education of many years had laid; For our own and others Experienc informs us, that nothing offers more doubts and ſcruples in Religion, then ſucceſsfull Villanies, nor gives a deeper wound unto a Pious Courſe of Life, then Proſperous Impieties to ſee thoſe ly upon beds of Ivory, and ſtretch themſelvs upon their Couches, whoſe Oppreſſions have wrung ſo many tears from others, to find an Impious Wretch without regret Poſſeſſing his Neighbors Vineyard: Laſtly, to ſee thoſe eat the Lambs out of the Flock, and the Calvs out of the midſt of the Stall, which they had taken from thoſe that are ready to ſtarv, and

Sect. I. *The Introduction.*

Amos VI. 4, 6.

after all this to see such Violenc dy in Peace, and quietly laid in its Tomb. To see (I say) all this and much more, may prove an high Temptation to the Best, and Encouragement for the Prophane to deny a God, and doth (usually) destroy more then the greatest care can preserv. This the good *Psalmist* gives us in this *Psalm* a full account of from his own Example, who altho he had the Occurrences of such Troubles as cost him many a tear (so many as sometimes to water his Couch therewith) yet they could never chang the soundness of his Judgment concerning God, and his Providenc, whereas he ascertains us Here, that a looking back upon that lofty and fortunate State, that wicked
Ver. 2. Men undisturbedly enjoy, gave him some Astonishment; I say, such a reflection made him almost lose his standing, and his foot-steps had well nigh slipt. If this Temptation prest the *Psalmist* so hard, as to say,
Ver. 13. *Verily I have cleansed my Heart in vain, and washed my Hands in Innocency*, we have no reason to find fault with Him, for putting up *Tabulam post naufragium*, and out of a true sense of the greatness of the Delivery, particularly to declare the hazard and sharpness of the Adventure. With how much exactness do's he describe those Shelvs, and Rocks against which he was like to have split his Vessel. And how thankfully do's he point out those Quicksands, wherein he had almost Shipwrack't both his Faith and Conscienc. And Lastly, with how great a Triumph do's he *Pæana concinnere*, sing a Victorious Ἐπινίκιον, to that fortunate Star, that was his Auspicious Guide, and Conductor for directing, and bringing him safe to his desired Haven, and Harbor! How willingly do's he own his brutish Folly, and Ignoranc, how thankfully do's he kiss that hand that led him out of that Labyrinth, and being full of thanks emptys himself into an Introduction to his

his Diſcours, which a ſenſe of God's goodneſs Pathetically forced him unto, and from thoſe uſeful Occurrences to conclude a tru and comfortable Propoſition; *Truly God is good unto Iſrael, even unto ſuch as are of a Clean Heart.* The words are a kind of abrupt Propoſition, whereby the Prophet by a *Paralepſis* (which is very uſual in Holy Scripture) ſuppreſſing the conflicts of the Fleſh and Spirit, and ſuddenly recovering himſelf from thoſe difficulties he lay under, propounds this concluſion, and affirms, that how ſorely ſoever the Calamities of this World preſs God's People, yet his Goodneſs is always preſent with them for their Comfort, Help and Aſſiſtanc. So then the general meaning and import of theſe words ſeems to be this; that it is a certain and infallible Truth, that God is not only Juſt and Faithful, but Gracious and Kind unto every tru, ſincere-hearted, upright Man; For *truly God is good unto Iſrael, even unto ſuch as are of a Clean Heart.* Which words contain in them theſe three Parts. (1.) A general Propoſition; *Truly God is good*: Where we have *Elohim*, the Almighty God mentioned with his Activ, Relativ Goodneſs. (2.) An Object, and a Qualification; in reſpect of God an Object in reſpect of us a Qualification. (1.) Then in reſpect of God an Object; and ſo it is indefinitely expreſſed by the word *Iſrael, God is good unto Iſrael.* (2.) A Qualification in reſpect of Us, and under that an Aſſignation of conditions under which the general Propoſition holds good, all are not Iſrael, that are of Iſrael; ſo all are not Chriſtians, that are called Chriſtians, but it is ſuch, and ſuch only as are of a Clean Heart: And in this we have (1.) A Quality appropriate to the Church, and unto every particular member thereof, Cleanneſs, Purity, or Holineſs. (2.) With its Subject, the Heart; and there we ſhall enquire. (1.) Why that alone, and nothing

Sect. II. The ſenſe and diviſion of the words.

nothing els is expreſſed. (2.) Whether that alone be enough, and ſufficient. (3.) We ſhall conſider them both together in both ſenſes of the Word, as a ſincere, and as an undefiled Heart. In each of which I ſhall, as I proceed, view all the ſeveral guilts oppoſed to either notion of cleanneſs, and ſee how far each one of them, or all put together remove us from any intereſt in the Lord's goodneſs, which is the natural application of each Part. (3.) Here is a pathetical Aſſeveration, *Truly*; which ſignifies the truth and certainty of the thing ſpoken of, recommending the belief of it to others. Theſe are the ſeveral Parts of the Text; of theſe in their Order: I have formerly Preached upon the Text in this place, and then ſpoke to the firſt general Head, which I will not now make any Reflections upon, leſt I ſhould be hindred in what I deſign to deliver at this time: Come we therefore unto the next general Part of my Text.

Sect. III. *The* 2d. *general,* 1. *Particular; in reſpect of God, an Object.*

Secondly, An Object and a Qualification; in reſpect of God an Object, in reſpect of Us a Qualification.

Firſt then in reſpect of God an Object, and ſo it is indefinitely expreſſed by the Word *Iſrael, God is good to Iſrael*; So then the Object of God's Relativ Goodneſs is Iſrael; (1.) Then the word *Iſrael* ſignifies a Conquerour, or one that as a Prince prevails with God, and thus the Patriarch *Jacob* is called, and this Name was given him by God, as a Title of Honor and Dignity, *Gen.* XXXII. 28. *And he ſaid thy Name ſhall be called no more* Jacob *but* Iſrael, *for as a Prince haſt thou power with God, and with Man, and haſt prevailed.* (2.) The word *Iſrael* is taken for all the Poſterity of the Patriarch *Jacob*, to which ſignification thoſe Phraſes of the Holy Scripture in the New Teſtament which occur concerning Iſrael are to be referred, for altho they ſeem to refer to the Jews rather then to the Iſraelites

elites of the Ten Tribes, yet notwithstanding in Holy Scripture they are not improperly referred to both; because upon their Transportation from *Babylon*, many Israelites of the Ten Tribes were commixed with the Jews, and the Twelve Tribes of Israel, to whom our blessed Saviour was sent, are understood in this sense by the Evangelists and Apostles. And likewise the whole People of God is made up of the Israel, or Posterity of the Patriarch *Jacob*, and the Nation that believed in the Messiah then exhibited. (3.) The word is accepted for the adoption or assumption of any Nation taken in to be God's peculiar People, or for such as have entred into a Stipulation, or Covenant with God, and chosen him to be their God, and He accepted them for his People; and in this sense the tru Israel have several Titles in Holy Scripture, for they are called the desire of Gods Soul, the House of God, the Elect of God, (or the chosen Nation) the People of God's Inheritanc, the People of God (the People of the God of *Abraham*) Ἅγιος καὶ λαὸς περιούσιος, the Holy and the Tit. II. 14. peculiar People of God, the People whom God hath purchased with his own Blood, an Holy Nation, a Nation whose God is the Lord, the portion and the possession of God, the First-fruits of the encrease of God, the First-born of God, a Royal Priest-hood, the Sceptre of God's Heritage, the Servants of God, the Tribe of the Inheritanc of the God of *Jacob*, the Vine-yard of God, and the Anointed of the Lord; and now by all these Titles of Honour, Comfort and Advantage, God is signified to us to be good to his Israel, to his People: for *truly God is good unto Israel*. What Israel was when the *Psalmist* endited this *Psalm* needs not much inquiry; after the account I have now given you, this may be at present enough for our business. (4.) Israel represents a Nation, it being at that time a flourishing

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ing and potent one, when this Psalm was penned. (2.) Israel was a visible Church under the Law, shadowing forth a visible Church under the Gospel. (3.) Israel signifies a chosen peculiar People, and so it represents the invisible Church of God; in all these senses then, we may see that in the general, by Israel is to be understood the Church of Christ; and now I shall declare God's goodness unto Israel in each of these Notions, and make appear the truth of this Assertion in our Text, that *Truly God is good unto Israel.*

Sect. IV. *The first particular handled in* 3. *senses.*

I. *It represents a Nation, and so God is good to every Nation; a brief Repetition of what was said under this Head.*

First then Israel represents a Nation, it being at that time a potent and flourishing one, when this *Psalm* was penned, and in this sense of Israel as a Nation, do each Society, even the remotest Nations of the World, liberally partake; I mean of this Relativ Goodness of God; if Inanimate Creatures be full of it, and if those that understand no further then sense, be visited with peculiar refreshments, Man (as Man) is not forgotten. I spoke upon this Subject the last Lord's day, and made some remarques upon the Discovery of the late Horrid Plot, which we do now upon this day thankfully commemorate. I will not so far distrust your memories, as to make a large repetition of what I then said, but give me leave to mention the heads of my discours, that I may the more methodically introduce my self to what remains behind; that this truth then may the more plainly appear, I desired your attention to these four subsequent Propositions. (1.) That which appertains to the necessary subsistenc of every Nation is dealt forth unto them by God; General Acts of Providenc none are excluded from, for the evil as well as the good are warmed by the kindly rays of the greater Luminary, and the influences of Heaven's showers descend upon the unjust as well as the just. That which is necessary needs not much toyl, being dealt forth by

St. Matth. v. 45.

God

God ſo liberally, as Man ſcarce needs do any thing more then receiv : *Deus & Natura non deficiunt in neceſſariis* ; Every Nation may ſubſiſt by it ſelf without the greedy Invaſion of anothers Right. (2.) God dealeth forth unto all People, that which may conduce unto their Well-being, by which we may underſtand three things. (1.) Well-being may be taken for outward Affluenc, and external Proſperity, Plenty, and Peace. (2.) As Well-being may be taken for outward Proſperity, Plenty, and Peace; ſo likewiſe for Internal Security, Satisfaction, and Quiet, I mean for Peace of Conſcienc; and then there is the Law of Nature, and Reaſon, which Men may live by, and by ordering their Converſations according thereunto they may enjoy the Happineſs, and Advantage of an excuſing Conſcienc, which is the only thing that converts our outward Comforts into Bleſſings to us. (3.) Well-being may be accepted in the moſt proper ſenſe for God's Goodneſs, and we may find that excludes not all means from any People of coming unto his Knowledg ; and this ſenſe comes neareſt to that of our Text, and verifies, and makes good the *Pſalmiſt*'s Aſſertion : *Truly God is good unto* Iſrael. (3.) Another Concluſion that proves God's Relativ Goodneſs is communicated to all People, is, the great and extraordinary Acts of Providenc, wherewith Men (as ſuch) have been viſited. (4.) The laſt Concluſion is an unqueſtionable Proof of the Divine Goodneſs. And that is this, That God never diſpeoples, and deſolates any Land or Nation, but for their Iniquity, their Notorious Unthankfulneſs, and their Contemptuous Abuſe of his Mercies. From all which Concluſions it may be truly Inferred, That God's Activ, Relativ Goodneſs liberally flows down upon all People, all the Nations of the Earth (in ſome meaſure) plentifully partaking of this his Divine, Communica-

Rom. II. 14, 15.

tiv Goodneſs. For truly God is good unto *Iſrael*.

Sect. V. 2. *Particular.* Iſrael *was a Viſible Church under the Law ſhadowing forth a Viſible Church under the Goſpel.*

Secondly, As *Iſrael* was a Nation, and a flouriſhing, and potent One, and as ſuch eminently taſted of God's Goodneſs, ſo likewiſe, it was a viſible Church under the Law ſhadowing forth a viſible Church under the Goſpel. From whence this Propoſition may be naturally inferred, and concluded; That every viſible Church, and Company of Chriſtians do very eminently taſt of the Favour and Goodneſs of God. This may be apparent, and evident enough, if we conſider, (1.) That thoſe gracious Acts of God's Loving-kindneſs formerly recited, which all, and every People did communicate in as to their Being, and well-being, do all appertain unto *Iſrael* as the viſible Church. (2.) Moreover ſuperadd to this, the Viſible Church taſts of God's eminent Loving-kindneſs in a Bleſſed Covenant of Peace, that which God entred into with obedient *Abraham*, and his Elect Poſterity, is every where recorded as a ſignal expreſſion of God's kindneſs. *Moſes* challenges any People to lay a claim to the like ſigns and tokens of God's Favor, and Goodneſs, *Deut.* IV. 7, 8. *For what Nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things, that we call upon him and for; what Nation is there ſo great that hath Statutes, and Judgments, ſo Righteous, as all this Law, which I ſet before you this day?* And by this Privileg they gained the Character of a great Nation, a Wiſe, and underſtanding People: The Royal Prophet *David*, and the reſt of the Inſpired Writers recite it as the Grand Sign, and Characteriſtick token of God's Love to his People: Thus Chriſt's viſible Church are within the encloſure of this Holy Sept, and all of that Company this Covenant of Peace hath a Regard unto. Hence St. *Paul* makes a great Difference between the *Epheſians* in the darker condition of Heatheniſm,

Deut. IV. 6.

theniſm, and the State within the Church, as being (before that merciful Reception) *Gentiles* in the Fleſh, who are called Uncircumciſion by that which is called Circumciſion in the Fleſh made with hands; who were without Chriſt, being aliens from the Commonwealth of *Iſrael*, and ſtrangers from the Covenant of Promiſe, having no hope, and without God in the World. Finally, who were ſometimes afar off, but now in Chriſt Jeſus are made nigh by the Blood of Chriſt. But now God's Loving-kindneſs will be evident to us in a great, and excellent Luſtre, as a merciful Shine upon his Church, and People, if we conſider theſe four Particulars. (1.) The Mandates which God honors his viſible Church withal in the Covenant, do plentifully ſignify to us his Loving-kindneſs. Tho there be too many, who take a View of God's Precepts with a Sullen, Partial, and Prejudiced look, as Bridles, and Checks put upon their Appetite, who receiv them upon their Necks as a hard Yoke, and upon their Backs as an heavy Burthen, yet theſe are too dull, and Melancholy Reflections; For our bleſſed Lord aſcertains us the quite contrary, telling us, that his Yoke is eaſie, and his Burthen light, and this Truth is owned, and confirmed by his Beloved Diſciple, that lay in his Maſter's Boſom, and therefore we may upon good ground ſuppoſe beſt acquainted with his Mind, St. *John* I mean, who affirms, That none of his Commandments are grievous, tho it be moſt tru, that whatever Precept proceeds from God carrys with it an Obligation upon the Creature, and he (to whomſoever it comes) is in duty bound to Obedienc, yet we may remember, that ſometimes God's Precepts, and the Revelation of his Mind to us carrys with them, that Honor, and Priviledg which brings peculiar Advantage, and encouragement. I will not diſpute whether the Soveraign Crea-

Eph. II. 11, 12, 13.

St. Matth. XI. 30.

1 Joh. V. 3.

or may not *pro Imperio*, in the right of his Soveraignty bind his Creature to a Duty, whence no other Advantage ſhall ariſe, but only the very Duty of Obedienc, as he might, and did engage *Abraham* to offer up his Son, his only Son, his Beloved Son *Iſaac*, in whom all the Nations of the Earth were to be Bleſſed, and to expect no other Recompenc, to look for no other Compenſation, but the Reward of doing the Duty it ſelf, and that was his Obedienc; yet I conceiv God's ſetled Inſtitutions, and eſtabliſhed Appointments do not only engage to Service, but propound Advantage; and thereby allure to Obedienc. *Deut.* X. 12. 13. *And now O* Iſrael *what doth the Lord thy God require of thee, but to fear the Lord thy God; to walk in all his ways, and to love him, and to ſerve the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I command thee this day for thy Good:* Thus in our Civil Relations, tho our Duty engages us to Obedienc to our Prince from a Principle of Conſcienc, and out of repect to God's Law, yet we frequently look upon it as a great Honor, and high Priviledg to be employed in his immediat Service. This is the apparent Differenc between the Peremptory Dictates of the Law of Nature given to all; and thoſe which are dealt forth unto the Church: Thoſe come with an Abſolute Intimation of a neceſſary Engagement from a Supream and Severe Legiſlator; Theſe with more Intimations of unqueſtionable Honor and Priviledg to be ſo enjoyned. Now hereupon (1.) We may take notice of the manner of Delivery; the Law of Nature, or the Moral Commands were pronounced to *Iſrael* with Thunders, and Lightning, attended with an aſtoniſhing Darkneſs, and the ſound of a Trumpet, ſtriking all thoſe that approached the Mount with a Terror, and a fearful Amazement, penned in an auſtere, and com-

commanding Style, Thou ſhalt, and Thou ſhalt not, whereas God ſpeaks unto his People under the Evangelical Diſpenſation in a more facil, and familiar way, which it may be worth our while a little to animadvert upon. (1.) In a ſerious Exhortation, or a paſſionate Entreaty, we beſeech, we pray as in, 2 *Cor. v.* 20. 21. *Now then we are Embaſſadors for Chriſt, as tho God did beſeech you by us, we pray you in Chriſt's ſtead to be reconciled to God, for he hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.* Or els (2.) In an heavenly Advice, and an affectionate Counſel in the Inſtanc of the Church of *Laodicea*, *Rev.* III. 17. 18. *Becauſe thou ſayeſt I am rich, and encreaſed with goods, and haſt need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked: I counſel thee to buy of me Gold tryed in the Fire, that thou mayſt be rich, and white rayment, that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear, and anoint thine eyes with the tru* Collyrium, *the Spiritual eye-ſalve, that thou mayſt ſee.* (3. Or laſtly.) In a kind, and loving Invitation in the words of the Holy Jeſus, St. *Matth.* XI. 28, 29, 30. *Come unto me all you that labour, and are heavy laden, and I will give you Reſt; Take my yoke upon you, and learn of me, for I am meek, and lowly in Heart, and you ſhall find Reſt unto your Souls, for my Yoke is eaſie, and my Burthen is light.* This is the pleaſing Dialect in which Chriſt's Precepts are pronounced, the New Covenant, this Law of the Goſpel delights not it ſelf in thoſe ſharper ſounds, but tho it may enjoyn, yet it ſtoops to a kinder Delivery. When a King expreſſes that in a Deſire, which he may do in a Command, it is meritoriouſly accounted as a great Favor, and if the King of Kings ſtoops ſo low, as to declare his Mind in the ſame precarious way, it may deſervedly challeng from us the greateſt Reverenc, and oblige us to em-

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brace Obedienc both as an Advancement, and as a Privi-ledg. (2.) If we conſider the ſubſtanc of theſe Precepts, we may find that they carry Glory enough in their Obedienc. Loyalty frequently accounts, that ſome Services (tho perchance hazardous Enterprizes) do merit thanks for being employed in them; yet ſome Precepts there are which God will diſdain ſome Mens performanc of; There is a wicked Generation to whom God ſpeaks in the Language of the *Pſalmiſt*: *Pſal.* L. 16, 17. *What haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy Mouth; ſeeing thou hateſt Inſtruction, and caſteſt my Words behind thee?* As the dealing forth of Laws to *Iſrael* is owned, and acknowledged as a great, and excellent Privileg; ſo the gracious Revelation of Chriſt's myſterious Goſpel in a greater Luſtre out-ſhines all before it; conveying a Beauty to the very feet of thoſe that are Bearers of ſuch happy News. *How beautiful upon the Mountains are the feet of them that bring good tidings, that preach the Goſpel of Peace, that bring glad tidings of good things, that publiſh Salvation, that ſay unto* Zion *thy God reigneth.* Thoſe Cordial Obſervations, thoſe Loving Invitations, and thoſe Commands that reſpect nothing more then our Benefit, are all but ſo many proofs of God's Goodneſs, and our Honor, nay, even our ſevereſt Afflictions in ſo Righteous a Cauſe, but a glorious Piece of Privileg, and Triumph. St. *Paul* accounts it a Bleſſed Gift from God, and ſuch as with Holy *Job* we ought to thank God for. *Phil.* I. 29. *For to you it is given in the behalf of Chriſt, not only to beleiv on him, but alſo to ſuffer for his ſake.* Tho to beleiv, and ſuffer, are Precepts which carry an Obligation, yet to you it is given, ſignifies an high peculiar Prerogativ in being called thereunto; the conſideration of this made St. *Peter*, and St. *John* with

Rom. X. 15. *compared with* Iſa. LII. 7.

Job I. 21.

with the reſt of the Apoſtles glory in their ſtripes, and triumph in being counted worthy to ſuffer ſhame for his Name. (2.) Thus as the Precepts of God's Covenant, ſo the great, and excellent Promiſes of it do moſt eminently declare God's Goodneſs to his *Iſrael*, his viſible Church. Thus *Iſrael* in a Reliance of God's Promiſe to be their God need not fear any Enemy, and Chriſt's Church is heartned on by exceeding great, and precious Promiſes, that by thoſe they may become partakers τῆς θείας φύσεως, of the Divine Nature. A total forgiveneſs of all ſin, an happy Reconcilation to an offended Juſtice, Eternal Life, and Salvation, do every where offer themſelves in a Gracious and Benign Tender unto God's Church and People. (3.) God's Loving-kindneſs to his *Iſrael*, his viſible Church, is further apparent, in that they have a conditional Right to the valuable Rarities, and Excellencies of the Goſpel, all being theirs, if they perform the Condition, all the Promiſes of Chriſt are in him, Yea, and Amen to them, ratified, and verified, Chriſt being theirs, who is all in all for the good of his People. Forgiveneſs of ſins is theirs, if they ſincerely, and heartily Beleiv, and ſo likewiſe is Salvation too, if they truly, and really Repent. (4. and Laſtly.) God's Goodneſs is eminent to his *Iſrael*, his viſible Church, in his gracious Proviſion of Means ſufficient for the Performanc of the Condition of the Covenant on their Parts, which gives them a Right and Title to the Promiſes. The Spiritual Armour is impenetrable, and the Weapons of this noble Warfare not to be blunted by Oppoſition. The Devil may ſpeedily be uncaſed, and this ſtrong Man diſpoſſeſt of his Tenure, by right handling theſe Powerful Inſtruments. Here is a glorious Diſpenſation of Light to direct, and of Grace to enable; and the Covenant is not only a bare Manifeſtation of God's Laws, but alſo a more inward

Act. V. 41.

2 Pet. I. 4.

ward Engravement upon the Heart. *For this is the Covenant that I will make with the Houſe of* Iſrael, *after thoſe days, ſaith the Lord, I will put my Laws in their Mind, or inward parts, and write them in their Hearts, and I will be to them a God, and they ſhall be to me a People.* From all which it may be truly deduced; That the Honor of God's commands, the Ineſtimable Value of the Promiſes, the Right granted, and the Grace afforded to his viſible Church, do moſt manifeſtly declare God's High, Activ, and Relativ Goodneſs to his People. For truly God is good unto *Iſrael.*

Jer. XXXI. 33. *compared with* Heb. VIII. 10.

Sect. VI. *The Uſe and Application of the præceding Diſcourſe in a conſideration of the General Propoſition, God is good, and the Object of that Goodneſs* Iſrael, *God is good unto* Iſrael. *Dr.* Alleſtry *in locum.*

I will now conſider the firſt part of the Text, a General Propoſition, God is good, and alſo the firſt particular of the ſecond part thereof, both together, (that is) both God's Goodneſs, and the Object of this Goodneſs, to whom it extends; and this may ſerve as the Uſe, Improvement, and Application of the præceding Diſcourſe; Truly, God is good unto *Iſrael*, to his Church; in which I will be very brief, and for the moſt part of this I ſhall be obliged to a Reverend, Worthy, and Great Divine of our own Church, and Nation: And certainly this is evident to us by its own light to whom God hath proved his Goodneſs to Aſtoniſhment, by exerciſing it to a Miracle, while heat once wrought Prodigies of kindneſs, and Conviction too. For which we have only this Proof to add, that God hath been ſo plentiful in the expreſſions of his Bounty, that we are weary of the mention of them; and have ſo ſurfeited on Divine Goodneſs, that we nauſeate the Acknowledgment. But now if Atheiſm grow againſt Goodneſs, and Miracle too, and Men do moſt deny God, when he gives greateſt Evidences of his Being, and Providenc; I know not by what argument encouraged, unleſs that in the Poet,

——*Factus*

——————*Factum quod ſe dum negat, hoc videt Beatum.*

Becauſe they ſee, they fare beſt, that deny him moſt, teaching his Goodneſs to confute his Being; If they look upon the wondrous Reſtitution of God's Service, as but a ſhifting the Scene of Worſhip, only another, and more gaudy Draught and Landskip of Religion ſhot upon the Stage, and do accordingly eſteem it as an entertainment for their ſenſes only. If they aſſiſt in them not out of Principle, but meer Indifferenc unto all; It is not halting between God and *Baal*, this it is the Bowing the Knee unto both, which they can do unto each alike, when either is uppermoſt, and truly count them Deities alike I fear. Nay when the only Ordinance, the Sermon is but as a Prize in the Temple: The Preacher but

——————*Rhetor dicturus ad Aram,*

that comes to do his exerciſe before the Altar in which Men are concerned no further uſually, then to hear, and judge, not to be ſentenced by it, or him. If God doth endure all this, and yet do continue ſtill his Church, his Worſhip, and his other Mercies. Then we may well conclude and inferr, Truly God is good unto *Iſrael*; But I will not be this Faſtidious Remembrancer. Theſe Arguments may prove his Goodneſs, but certainly theſe Qualifications will not continue this his Divine, Communicativ Goodneſs unto us. The Limitation muſt ſuggeſt and declare them unto us, which plainly, and clearly acquaints us, who God is thus good unto, even unto ſuch as are of a Clean Heart. *Truly God is good unto* Iſrael, *even unto ſuch as are of a Clean Heart.*

Sect. VII. *An account of what was ſaid by the Author upon the ſame Text, in Reference to the Plot upon* Sept. 2d. *being the firſt day the King's Declaration was read.*

'It will not be improper to my Text, as I have now 'handled it, nor unſeaſonable upon this Day, that his Sacred 'Majeſties Declaration hath been read unto you, to 'ſay ſome little matter of the great Deliverance of our 'Gracious Prince, and in Him of this Nation too (we

'being the *Israel* of God in this sense, as it repre-
'senteth a Nation. and Blessed be the Lord, for some
'years a potent, and flourishing One; and may we long
'continue so to be unto the Terrour of our Enemies
'abroad, and of all undermining Traytors at home,
'who under the Vizard of Religion contriv Rebellion.)
'And this Deliveranc was from an horrid, and direful
'Mischief, plotted against our King by Absurd, and
'Nefarious Persons, whom no Obligations of Divine
'Goodness, or Humane Kindness, could keep from
'laying such an abominable Design against Him, His
'Dearest, and only Brother, and all His Loyal Sub-
'jects that were in the three Kingdoms. I hope all tru
'Christians of this Land have before this time offered
'to Heaven their personal, and hearty Thanksgivings
'in their secret Retirements for Prayer, and Praise,
'and it is fit we should offer some more open Testimony
'and Acknowledgment. I dare not doubt, but that
'your Spirits are overjoyed with the Feeling, and Re-
'flection of so great a Deliveranc. Give therefore your
'Hearts, and Passions some ease by an Eruption of this
'joyfull Exclamation, and now sensible Truth, That
'Truly God is good unto our *Israel*; It is evident unto
'those that consider the great Transactions of our King-
'dom for about Twenty years last past, That *England*
'never flourished in greater Splendor, and Plenty, then
'under the Reign of this present Prince; and possibly had
'a Person of other Parts, and Principles ruled in our Age,
'our Condition had been much worse then now (Praised
'be God) it is. Never could any Nation upon the
'highest Probability promise themselves greater Felici-
'ty, then under His Government, if the People of this
'Land be not wanting to themselves. Never was there
'a greater Assuranc of the Truth of that place of Holy
Rom. XIII, 1. 'Writ, that tells us, The *The Powers that be are ordained*,
'or

'or ordered, of God, then under our preſent Govern-
'ment. If we conſider His Gracious Majeſties many
'Deliverances from the Scaffold of his Pious Father, of
'ever Bleſſed Memory, unto his own Coronation, and
'from thence unto this Day; Our preſent Prince may
'Experimentally repeat a great part of St. *Paul's* ſuf-
'ferings, 2 *Cor.* XI. 26. *In journeyings often, in Perils*
'*of Waters, in Perils of Robbers, in Perils by mine own*
'*Countrymen, in Perils in the City; and I may add in*
'*Perils in the Country too,* (if this late Curſed Plot had
'taken effect) *in Perils in the Sea, and in Perils among*
'*falſe Brethren. So that our Prince may ſay in St.* Paul's
'*words, with a very little Variation,* verſ. 30. & 31. of that
'XI. Chapter of the ſecond Epiſtle unto the *Corinthians,*
'*If muſt needs Glory, I will Glory of the things which con-*
'*cern my Deliverances, the God, and Father of our Lord*
'*Jeſus Chriſt knoweth, that I lye not*; I have a plenti-
'ful Subject to treat upon, but becauſe there is a Par-
'ticular Day appointed for the Commemoration of this
'Mercy, I will not now ſay much more, but reſerve my
'ſelf till then for further Enlargement. I muſt not there-
'fore go much further out of a due regard to the limits,
'and proportions of time allowed me; and if I ſhould
'now enlarge concerning our Princes Sufferings, and
'Deliverances; poſſibly ſome will tell me, that they
'know the conſiderable Paſſages of his Life as well as
'my ſelf (they having been tranſacted within the com-
'paſs of moſt of your Memories:) Indeed I may truly
'ſay, That our Prince hath been the Darling of Hea-
'ven, and poſſibly the greateſt Inſtance of its Protection
'ſince the Reign of that King, who was a Man after
'God's own Heart. And I am enclined to believ that
'when Poſterity ſhall record the Tranſactions of his
'Reign, they will either ſuppoſe them the Ingenious
'fancies of a Romance, or believ him to have been one

'whom the Providenc of Heaven hath culled out of the 'vaſt Race of Reaſonable Beings, to be an Example of 'what Wonders the Almighty Potentate is able to diſ- 'cover for thoſe that depend upon him, and to ſignifie 'how ſolicitous the Great Governour of the Univers is 'for the ſafety, and ſecurity of thoſe Kings to whom 'his Goſpel, and tru Worſhip are as valuable as their 'Scepters. Theſe kindneſſes of Heaven have been of 'late manifeſted in the Diſcovery of a Rebellion con- 'trived by ſuch Perſons, whom no Engagements, no Ci- 'vilities, no Acts of Clemency, no Indulgencies, no 'Vows, no Prætexts of Reformation could diſengage 'from the moſt miſchievous Attempts upon His Perſon, 'upon His Subjects, and upon every thing that can be 'believed eſtimable by the ſincere Worſhippers of the 'Peaceable, and moſt Holy Jeſus; And therefore the 'Higheſt Thankfulneſs ought to be expreſſed both up- 'on the Account of our regard unto him, and to our 'ſelves likewiſe (if that Intereſt be Dearer to us:) All 'our higheſt concernments are centred in Him, and 'next unto the kindneſs of Heaven are indebted to Him 'for their Settlement, and Duration; And His, and our 'Adverſaries ſo believed, becauſe they would miſchief 'us by His Ruine. O what ground therefore have we 'to be as Grateful unto Heaven for this Mercy, as if 'in our own Perſons we had been to be Executed, and 'to have been the Marks at which their Blunderbuſſes, '& Piſtols were to have been aimed, and levelled. I will 'now conclude this Diſcourſe, and this Time with One 'Interceſſion unto Heaven, in which I hope you will 'all joyn with me: [That all Rebellious Spirits, like '*Sheba*, that ſhall enkindle (I hope I may ſay) the dead 'Aſhes of Rebellion, may have his End, and forfeit their 'Lives that will Adventure ſo much as to entertain 'Rebellious thoughts againſt the Anointed of the 'Lord.]

Now

Sect. VIII. *An Account of what was said upon* Sept. 9th. *being the Day of Publick and Solemn Thanksgiving when the King's Declaration was again read.*

Now before I conclude, it will not be Improper to my Text, as I have now handled it, nor unseasonable (because our Duty) upon this Publique, and Solemn Day of Thanksgiving, to say somewhat of the Great Deliverance of our Gracious Soveraign, and in Him of this Kingdom too (We being the *Israel* of God, not only as that Word representeth a Nation, but also as it signifieth a Visible Church under the Gospel, being as pure, and defæcate a Church as to its Doctrine, and Discipline, as any in the known World, and pray we God that it may long to succeeding Generations continue so to be, and that He would preserv Her, so to remain against those malicious Enemies, that have of late wickedly designed to deface Her Beauty, and destroy Her Purity. All Rebels use Religion as a Plea for Rebellion, and none pretend more to keep up the Face, and Notion of *Israel* as a Visible Church, then they. Religion is the Highest, and Dearest Concernment in this World, but it seems a destructiv Method for Men to secure their Salvation by such a Way, as God hath declared will damn their Souls, and such is the Way of Resistance, *Rom.* XIII. 2. *Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist shall receiv unto Themselvs Damnation.* No Persons take up Arms in Defence of Religion, that have any sense of it upon their Spirits. Religion is a meek, humble, modest Principle, and submissiv unto Government. It instructs, and prepares Men to dy, rather then to resist Lawful Authority; And were there any unmixt Zeal for Religion in this Plea, can we believ the most Debauched wicked Persons, should be so much concerned for Religion; but it's clear, and evident, it is not in truth Religion such Persons are so much concerned for, but a Toleration of all Religions. That is, That they may profess any, or indeed like some Indifferents

ferents in *France*, or ſome Hobbiſts in *England* rather, have no ſenſe of Religion at all, which anſwers the Purpoſe of the Atheiſt that denyeth a God, as much as of our Diſſenters, & Separatiſts, which is not at all for the Credit, Glory, and Reputation of that Religion, which hath any thing of Sincerity or Truth in it (even of the Truth as it is in Jeſus.) So that whatſoever the Pleas, and Excuſes of ſuch Men are, it is a proud, imperious, unpeaceable, and implacable Temper, which diſorders publique Settlements, and throws from the heads the Crowns, and caſts out of the hands the Scepters of Monarchs, and Governors. After this Introduction give me leav to offer ſome few Inferences for Practice, which may have a reſpect unto that Dangerous, and Damnable Plot, whoſe Diſcovery we do, and are upon this Day Solemnly, and thankfully to Commemorate, and Remember. (1.) Conſider how hazardous, and deſtructiv the Diverſities, and Differences of Opinions in Religion are unto the Truth of that Doctrine, which I have now handled from this of *Iſrael*, and this Nation being a Viſible Church, and how diſadvantageous, prejudicial, and Perillous ſuch Opinions, and Practices, are unto the Publique Tranquillity, Safety, and Intereſt of this Kingdom. Chriſtianity is the ſtrongeſt Defenc, and ſecureſt Fulciment of Monarchy both in its Mandates, and Exerciſe. It enjoyns ſubmiſſion unto every Ordinanc of Man for the Lord's ſake, 1 St. *Pet.* II. 13. It inſtructeth us to pay the Obligations we owe to all Perſons in their ſeveral Capacities. *Rom.* XIII. 7. *Render therefore unto all their Dues, Tribute to whom Tribute is due, Cuſtom unto whom Cuſtom, Fear to whom Fear, Honor unto whom Honor.* It commands Obedienc to our Governors in all lawful, and honeſt Matters, and patiently to lay down our Lives rather then to Rebel; and the Holy Inſtitutor of our excellent Religion, was

the

the greateſt Inſtanc of this Doctrin, and lived, as He commanded His Diſciples, and Followers. Tho He was Son & Heir to the King of Kings and could command more then twelv Legions of Angels unto his Aſſiſtanc, yet He looked not upon Himſelf, as the Emperor's Competitor, nor laid He any claim to the *Roman* Throne. His Empire was not from Below, but from Above, and therefore He would not engage His Diſciples in his Defenc, as He declares unto the *Roman* Preſident, when He was brought as a Criminal before his Tribunal. St. *John* XVIII. 36. Jeſus anſwered, *My Kingdom is not of this World; If my Kingdom were of this World, then would my Servants fight, that I ſhould not be delivered unto the Jews, but now is my Kingdom not from hence.* This is the proper, and genuin Temper of our Religion: Under the ſevereſt Torments of the Heathen Governors, no Diſciple of the Meek and Holy Jeſus ever died as a Traytor: Tho their Force was conſiderable, yet after the Example of their Gracious Maſter, they ſuffered with the ſame Meekneſs, as did the Lamb of God, that came to take away the ſins of the World. (2.) Conſider how hazardous, and deſtructiv a violent, exceſſiv, overheated Zeal is, tho it be for that, which is Deareſt unto us, whatſoever ſecret murmurings, or private repinings might underhand influenc ſome powerful Perſons among us, who underſtand how to abuſe the Paſſions of the Mobile; yet this is very apparent, that the firſt ſeen Opportunities or Startings of theſe late Miſeries, and Plots (which have hazarded the Safety of our Prince, and threatned the Deſtruction of the Monarchy) were founded in a warm Paſſion againſt the Popiſh Intereſt, and for the Security of our Proteſtant Principles. The Popiſh Confederacy was firſt deſigned, thoſe Purpoſes, and Contrivances excited, and awakened the Suſpitions, and Jealouſies of all inquiſitiv, honeſt,

honeſt, and ſober Perſons. And the Reſpect, and Regard Men had to their Soveraign, and their eſtabliſhed Profeſſion, raiſed their Zeal into ſo great a Fervor, and Heat, as foreboded a General Deſtruction, and became more terrible, and dreadful then the miſchiefs it deſigned to avert, and to ſecure us from. There is nothing ſo deſtructiv as Zeal, when it imperiouſly governs, and overtops the Conſultations of Reaſon, and beats down the Arguments of Religion; And upon this Account, it is too frequently known, that Perſons who enter upon deſigns with a warm Pretenc of Conſcienc unawares fall into Seditions againſt the Civil Government; and are uſually immediatly obliged beyond the Innocency of their firſt Intentions. Nay, ſo far engaged many times, that they cannot retire, or come back with any Credit, or Reputation, but muſt either overcome, or be beaten. Let us then have an eſpecial regard concerning our Zeal, that we do not err, and take that for Cœleſtial Fire, which is a Flame, that comes from below, and is no higher then the Earth, or rather beneath that, from the Bottomleſs Pit. An Holy, and Devout Zeal will engage us to a greater affection for our Religion, then for our lives. Such a Zeal will keep us within the limits of our Duty, to our Neighbor, and Brother upon Earth, eſpecially our Rulers, and Governors, whatever propoſal of profit ſhould tempt us to the contrary. To deſpiſe Dominions, and ſpeak evil of Dignities in St. *Judes* Phraſe, *verſ.* 8 of that Epiſtle, and to form deſigns, and conſpiracies againſt the Government is a Zeal like the Wiſdom, that deſcends, which is not from Above, but is earthly, ſenſual, and deviliſh, for where envy, and ſtrife is, there is ἀκαταστασία, confuſion, that is, Tumult, and Unquietneſs. St. *Jam.* III. 15, 16. (3.) Let antecedent Inſtances, and Examples, and the Obſervations, and Remem-

membrances of former times inſtruct us to ſet a Guard upon our ſelvs, and be cautious againſt any ſeeming riſings, or tempting motions of a Rebellious Temper, tho masked with the ſpecious Vizard of Religion; Sedition like ſome other Crimes hath ſome ſeemingly inſenſible, and almoſt unſeen Springs, but when thoſe Motions are cheriſhed, they quickly grow into the Power, and ability of doing Miſchief. It is as facil a thing to ſtop thy ſelf in the Deſcent of a Præcipice, when thou art in the middle thereof, as to ſtop thy ſelf, when thou haſt made an entranc, and haſt for ſome ſeaſon been hurried on in the ways of wickedneſs; *Omne in Præcipiti vitium ſtetit*; When men give way to any uncomely, and Unhandſome Action; they may underſtand at what place they enter; but can never tell when they ſhall come to an End; *When their feet go down to Death, they cannot ſtay themſelvs till their ſteps take hold of Hell*; when men undertake any wicked Enterprize, who can fathom the concluſion of their deſigns; and who can pierce into the depth of their Machinations? If we ſhould make a ſearch into the Records of former Ages, we ſhall find, that the differences that wrought the deſolating Battels, that were fought between *Greece* and *Aſia*, *Cæſar* and *Pompey*, *Auguſtus* and *Anthony*, did in the beginning Spring from ſlight, and not valuable Cauſes. But our own Knowledg, and ſad Remembranc hath largly, and therefore ſufficiently convinced us, how hazardous, and perillous it is to yield unto that we ſhould not, tho never ſo Inconſiderable. What was the ground, and cauſe of our late direful Calamities (the moſt aſtoniſhing, and amazing Mutation, and Confuſion the World ever beheld, ſince the moſt dolorous Paſſion of the Holy, and ever Bleſſed Jeſus?) Was it not entred upon by Multitudes who never deſigned it, and effected the Overthrow of that Prov. V, 5.

which both Parties pretendedly did endeavour to ſecure from? Was it not brought about by yielding to, and cheriſhing the Phanatique Freaks of the UNTHINKING MANY? Whereby is tranſmitted to Sateſmen, and Governors of Kingdoms this Rule of Policy and Inſtruction; [That there is no Hazard or Peril ſo ſmall, and inconſiderable in its beginning, but Connivanc may render it terrible, and ſlighting of it make unconquerable.] But to return from whenc we may have a little ſeemingly digreſſed; I Queſtion not but ſeveral Perſons have loſt their lives upon the account of ſeditious Plots, who in the beginning thereof did as highly deteſt, and abhor the ſuſpicions thereof; as the moſt Loyal Perſons alive. Thus I doubt not but it was in the late Horrid Conſpiracy, the Diſcovery whereof with grateful Hearts we this Day make a Solemn Commemoration. Let theſe few Inſtances I have produced make us Cautious, and wary, not to lend an Ear, or hearken unto any Jealouſies concerning our Soveraign, and His Monarchy, nor to attend with Delight, while others make malicious Reports upon the one, or the other. Such as can with Pleaſure hearken to Reproaches caſt upon the King or Monarchy, will ſuddenly believ Him not capable to Govern His Subjects. (4. And laſtly) Let me deſire you to offer your devout, and hearty Gratitude, and Thanks to the Majeſty of Heaven, for his gracious Protection over our Soveraign, and implore his Mercy for a Continuanc of the ſame Defenc. And aſſuredly if ever we had ground to offer our Laud, and Thanks to the Lord of Heaven, for any Mercy, we ought for this, which is ſo compleat and terming a Bleſſing, that it extends to all our Intereſts here upon Earth. If we eſteem our excellent Way of Worſhip, our Eſtates, or the Safety of our Perſons, the Publick Tranquillity, and the Continuanc of our Monarchy, we have cauſe to Praiſe the Lord

Lord for this Deliverance; Who is able without trembling to imagine the Confuſions we had beheld at this time, had this Conſpiracy been compleated? Who can tell by what Character they would have diſtinguiſhed their Party from their Foes? Certainly, the Clergy had ſuffered moſt, for it is ſtrongly believed by ſome, that there was not one Miniſter that wore a Black Gown, but he ſhould have been knockt on the Head, as one popiſhly affected; Praiſed be that Good God who rideth upon the Clouds, and ſmiles at, and diſappoints the Machinations, and Contrivances of ſuch Rebellious Spirits. Certainly, the Ninth *September* will be recorded in the Annals of Time, and ſhould be kept as an Anniverſary Gratulation, as well as the Fifth of *November*, or the Twenty Ninth *May*, and may deſervedly be accounted as great a Deliverance as the Former; and as valuable a Bleſſing as the Latter, it being a ſecond Reſtauration of His moſt excellent Majeſty to His own Happineſs, and Glory, as well as unto the Comfort, and Joy of His Subjects, whom God long continu, and preſerv amongſt us, unto which I hope all good Chriſtians, and Loyal Subjects will heartily, and loudly ſay, *Amen.*

Conſider what hath been ſaid, and the Lord give you underſtanding in all things.

Now then, unto God the Father, God the Son, and God the Holy Ghoſt, be given of every one of us, and by this whole Kingdom, all Honor, Glory, Power, Praiſe, Might, Majeſty, and Dominion (particularly for the valuable Mercy of this Day) from henceforth, and for evermore, *Amen*, and *Amen.*

The End.

Sermons lately Printed for Walter Kettilby *at the Sign of the* Bishops Head *in St.* Paul's *Church-yard.*

Ahithophel's Policy defeated; a Sermon preached on the 9th. of *Sept.* 1683.

A Sermon preached in the Cathedral Church of *Norwich* on the 9th. of *Sept.* 1683. By *William Smith*, Preb.

Samaritanism reviv'd; a Sermon preached at the Parish Church of Great *Yarmouth*, on the 9th. of *Sept.* by *Luke Milbourne.*

A Sermon preached at *Stow* in the County of *Bucks*, on the 9th. of *Sept.* 1683. *by Thomas Westcott M.A.*

A Sermon preached at St. *Lawrence Jury*, *Sept.* 9th. 1683. by *Benjamin Calamy*, D. D. Vicar of St. *Lawrence*, and one of His Majesty's Chap in Ordinary.

A Sermon preached at *Epsom* on the 9th. of *Sept.* 1683. by *John Turner*, late fellow of *Christ's Colledge* in *Cambridge.*

The unlawfulness of Stretching forth the Hand to Resist, or Murder Princes, with the Principal cases about Resistance considered in two Sermons; The first preached upon the Thirtieth of *January* last: The other upon the Day of Thanksgiving for the Deliverance of the King and Kingdom from the late Treasonable Conspiracy, by *William Payne*, Rector of St. *Mary White-Chappel.*

The Religious Rebel; a Sermon preached at *Southmarston* near *Hyworth* in *Wiltshire* on the 9th of *Sept.* 1683. by *Charles Powell* sometime Student of Christ Church in *Oxford.*

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